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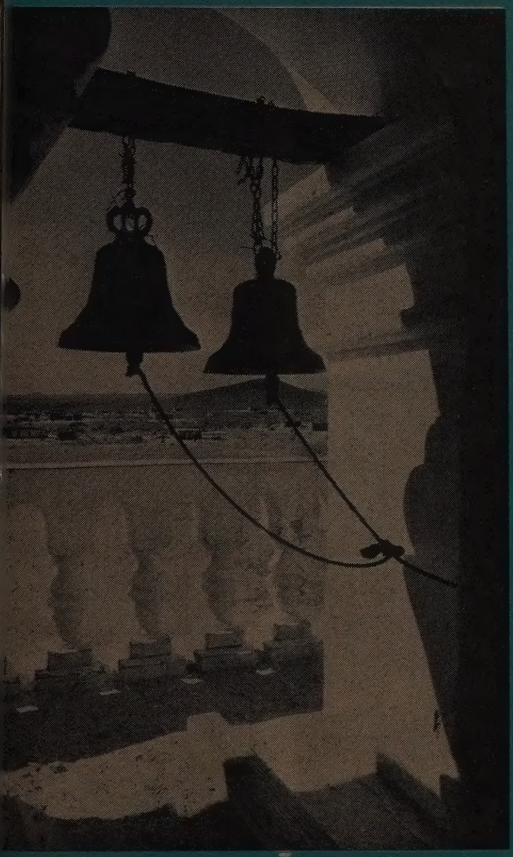

Mission Bells

January

1952

BROTHERHOOD OF THE LUTHERAN CHURCH

Vol. 33

No. 1

Subscription

$1.50 a year

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Cover Photography by Esther Henderson

LUTHERAN MEN

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Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Lutheran Church America. Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., und the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sectio 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States

Subscription . . . $1.50 a year

Men Wanted in Argentina

By FRED J. FIEDLER

It is not American men that we are thinking of at this moment, but Argentines. We do need some American men in Argentina, but we can speak of that later. That the church in Argentina, young, growing, and in some cases groping, should look to its future and make plans for that future in terms of men is a commendable sign of an awakened, thinking leadership today. And it is just that which the church has done. Who will be the pastors for the Argentine church in the future? That was the question. And the answer came: They must be primarily the boys in our schools today.

They Begin with The Boys

It is not enough to have discovered that today's boys may become tomorrow's pastors in the church. The next step is to find a way to condition those boys of today so that some of them may just naturally become pastors, and some of them will just naturally become active laymen in their church. The young, growing church in Argentina saw the need, envisioned the plan, and set to work forthwith to make the plan effective. And that is the whole story of the Pre Seminary for boys in Buenos Aires.

The Rev. Fred J. Fiedler, D.D., is a secretary for the Board of Foreign Missions, and editor of **The Foreign Missionary.**

In a country in which the church is so frequenty scoffed at, and where the clergy is very often scorned, it is not to be expected that school boys will look favorably upon the ministry as a life calling. Even among the Evangelicals, that is, the Protestants (Protestants are always called Evangelicals in Latin America), the thoughts of school boys toward the Gospel ministry need careful encouragement and cultivation. The church in Argentina has had in its ministry pastors who were formerly Roman Catholic priests, and who made the break with Rome. Some of them have done very well, but there is always the problem of changing from old ways to new ways.

One of these changes is the familiar pastoral work of calling on the people in their homes. Pastoral calls are a new kind of activity for anyone who has come over from the group for whom a principal relation to the peo-

ple is in the reading of masses for their departed. A most important work of an Evangelical minister is the work of making contacts with the people. It is the time-taking task of visiting people in their homes. It is this personal contact which has won for the Evangelical church in Latin America so much of its success. In order to come by this kind of work naturally, a minister must have some early familiarity with the work of the church. He must have some knowledge of church activities gathered through years of observation and participation.

The plan in the Argentine church, which has now been put into operation, is to gather boys from the lower grades of school, and to bring in also some boys of high school age. They are given a corporate home life under the care of the church, and some extra classes in addition to their regular school work in the town schools. This is the Pre Seminary, recently opened in a rented building at San Miguel, a suburb of Buenos Aires. The church in Argentina is gathering funds for a permanent building to be placed on a site already owned by the church, almost next door to the present rented house. The Luther League of America has announced its decision to raise $25,000 in the next to years for this same purpose. The Board of Foreign Missions is seeking to add $50,000 through the Epiphany Appeal for 1952 which is designated for the Pre Seminary. Actually the Pre Seminary is a preparatory school. It is a wise beginning by the United Evangelical

Pre Seminary boys studying outdoors

Church in Argentina to provide pas
tors in the future.

Evangelicals Work Hard

Contact work, which a pastor in Ar
gentina needs to undertake, is ver
much like that which is the regula
program of a home mission pastor i
the United States. One missionar
pastor tells his own story of visitatio
upon practically every family in th
neighborhood where he sought to es
tablish his church. The gathering o
children into a Sunday school an
weekday recreational center was stop
ped by the interference of the paris
priest who threatened all children an
their parents if they dared to encou
age this evangelical effort.

The pastor was not to be deterre
from his righteous purpose. He imm
diately set his plans for a house-t
house visitation. Very few doors wer
closed against him. People receive
him and people listened to him. H
enjoyed seeing the light which can
into their faces when they heard fro
his lips, for the first time in the
lives, the real meaning of the Gospe
Some of them voiced their interest

The Rev. Albert Alsop and the nucleus of a new congregation at Azul, Argentina.

lis project. Some of them came to the rst service. After some patience and erseverance, a congregation was or-anized with 32 charter members.

What Sort Enter The Church?

Many people ask if the church at-racts all kinds of folks. We have heard nuch about the stratification of socie-y in Latin America. In many places, ndeed, there is scarcely a sign of mid-lle class, but only the rich landown-rs, and the desperately poor peons nd other workers at humble labor. But the immigrants from Europe, es-pecially from the northern tier of countries in Europe, have gradually been bringing into being that precious middle class which we know in the United States as the backbone of our population, and the guaranty of lib-erty and freedom.

Stories which we read, and books which have been published recently about the church in Latin America, assure us that everywhere some of the best people are taking up the faith of the Evangelicals. At the same time it should be said that the Evangelical churches in Latin America have been giving to the poorer classes the encouragement which they have so long needed. These classes have been neglected in the past. The Evangelical church is finding them and giving them, with the Gospel, a new hope for their future, through education, medical care, welfare service, agricultural training, and other ways which express our Christian way of answering to all kinds of human need, along with the preaching of the Gospel.

As more people come to know the

(*continued on page* 30)

Evangelism — The Sieves of the Church

by

CLIFTON M. WEIHE

Does your church leak?

SOMEONE HAS punned that in the Lutheran church we have the Luther League and the Luther Leak. We bring great numbers in through confirmation and adult accessions, but so many, like the older military, just fade away. Why? Why is it that we have to have, in American Protestantism, six accessions to make a net gain of one?

There are at least three major areas of leakage:

1. *The post-confirmation defection*

This is caused by several factors. The congregation fails to cultivate many parents who send their children to church school. Thus foundations for the church life and the Christian life are lacking in the home. Some senior department teachers fail to hold their pupils by overdoing the lecture method in church school. Male teachers, too, are often unavailable for this age-group. Church school teachers and officers fail to visit homes of pupils, leaving it all up to the pastor. Often droll, unstimulating church school worship services fail to inspire and lack training in churchmanship. Weak leadership in the Luther League and the choirs is another reason. Stewardship is taught on a nickel-and-dime basis rather than in spirit. The pastor may have been limited in the time he could give to a fuller catechetical training.

The answer in most cases is relatively simple:

a. As officers and teachers in the church school, the men of the congregation can use the guides and aids of the Parish and Church School Board

› vitalize the church schools.

b. Interest in evangelism can be roused in the entire school by the spirit and activity of the officers and teachers.

c. Train more capable men teachers for older ages.

d. Provide some male leadership (or couple) as League leaders or advisors.

e. Visit the youth of the church, cooperating with pastor and church school staff.

f. Keep continuing interest in unchurched families of youth.

2. *The dis-integration of new adult groups*

Here we hit a touchy spot. New members all too often are received with the thought, "Now we've got them!" — period. It is the writer's firm opinion that *everyone* joining a congregation ought to receive the instruction the pastor gives in the pastor's adult class, whether it be for information, review, or understanding the catechism and the church on a mature level. The program of each congregation differs, and certainly its personnel differs even more! New people become acquainted in the adult class, and develop a rapport with the pastor that is otherwise a long-time process.

Sometimes new members are not given an opportunity to serve in the church. Or, worse, they are placed in positions without adequate preparation. "We throw a book at them, point out the class and say, 'Go teach them'." Square pegs in round holes! No wonder they become disillusioned with the whole business. Our job is to welcome them with proper instruction, have a period of fellowship and visitation *after* as well as before accession, discover interests and talents, give them opportunity to serve accordingly.

Year-Around Evangelism
January

Lay teams visit:
—unchurched friends
—lapsed members
—non-attending youth
A Preaching Mission?

Some congregations are seemingly cold, cliquish and callous, lacking a warm spirit. Such a group needs spiritual awakening. This might be developed through more prayer and proper type of fellowship, through preaching missions, community evangelism, and possibly a more alert lay leadership.

3. *Non-resident member lapses*

These, their children and their children's children may fade away from active Christian life because they did not take their membership with them when they moved to a new community. So often people develop a sentimental, materialist attachment to a building, a place, or even a cemetery, that it means more to them than a loyalty to the Church of Jesus Christ. They transfer their school, milkman, utilities, but leave Christ at the old address.

Sadly enough, such people are often encouraged to "keep their membership" (whatever that may amount

to) back at the "old home church" because of some petty revenue that may accrue at Easter tide, while the Easter of souls is waning.

"A Service of Godspeed" has been prepared by the Board of Social Missions to encourage people to take Christ with them when they move. It also serves as a fitting spiritual farewell from the congregation that has been their home. It commends them to continued life and growth in a church at their new location.

In addition to using this service your pastor will give them a letter of introduction to the new pastor, and also write that pastor of their coming. When he is not sure of the location of a church in the new place, he will write the Office of the Secretary of the United Lutheran Church, from which proper reference will be made.

NEWS

The 1952 Officers of the South Carolina Brotherhood

Left to right, front row, are Clarence L. Sox, West Columbia, president; W. Archie Dodgen, Graniteville, first vice-president, and J. H. Kinard, Cayce, treasurer. **Rear row,** Charles L. Bopp, La France, promotional secretary; Dr. Fred W. Kinard, Charleston, second vice-president; the Rev. J. V. Addy, Graniteville, pastoral advisor. Philip T. Kelly Jr., Newberry, secretary, was absent when picture was taken. Dr. Karl W. Kinard, president of the South Carolina Synod, installed the officers.

(Photo by Carolina Commercial Photographers, Leesville)

South Carolina

Ralph J. Wohlsen, ULCA Brotherhood president, in his banquet address at the 9th annual convention of the South Carolina Synod Brotherhood, urged the men to help strengthen the church through evangelism.

Speaking to 275 men at Wittenberg Church, Leesville, S.C., on Nov. 16, Mr. Wohlsen bitterly opposed the appointment of an ambassador to the Vatican, in the theory that state and church should remain separate. He also charged infiltration of communism in colleges, singling out colleges and naming professors and instructors who had been cited favorably by Communist publications.

Views of Head Table at Fellowship Banquet
Above: (beginning at extreme right and continuing along rear of table) The Rev. J. Milton Frick, pastor of the host church; Mrs. Frick; the Rev. Karl W. Kinard, D.D., president of synod; the Rev. J. Russell Boggs, Leesville, pastoral advisor of the Western Conference; (partly hidden) Arden Hallman, Leesville; (partly hidden) Mrs. Clarence L. Sox, West Columbia; Clarence L. Sox, president of the synodical Brotherhood; Dr. Fred W. Kinard, Medical College of South Carolina, Charleston, second vice-president and toastmaster. (front, right to left) The Rev. J. V. Addy, Graniteville, pastoral advisor; Fred T. Lott, Greenville, retiring secretary; H. Odell Harman, Lexington, synodical Loan and Gift Fund director.
Left: (rear, right to left) (hidden) Mrs. Wohlsen; Ralph J. Wohlsen, Bridgeport, Conn., ULCA Brotherhood president and banquet speaker; Mrs. Bodie; B. T. Bodie, Columbia, third vice-president ULCA Brotherhood. (front, right to left) The Rev. H. J. C. Lindler, Newberry, retiring pastoral advisor; R. H. Caughman, Leesville, retiring vice-president; C. L. Bopp, La France, promotional secretary.
(Photos by Carolina Commercial Photographers, Leesville)

Reports of officers and directors indicated growth and increased interest in Brotherhood work in South Carolina. Seven more Brotherhoods became affiliated with the state and national Brotherhood during the past year. New Brotherhoods have been organized at Trinity, Georgetown, and St. Timothy, Camden.

The Loan and Gift Fund was reported as being over $37,000. Hope was expressed that the minimum goal of $50,000 would be reached in 1952.

Reports showed an increase in the number of Brotherhoods sponsoring Boy Scouts units.

The convention went on record as protesting the appointment of General Clark as ambassador to the Vatican and of any other representatives to any religious body.

A constitution of the South Carolina Brotherhood was adopted.

The convention voted to underwrite one of the radio programs to be sponsored by the South Carolina Synod in 1952, in the sum of $500.

Dr. Fred W. Kinard, Medical College of South Carolina, Charleston, was toastmaster at the banquet.

An In Memoriam Membership was presented by the Brotherhood of Incarnation Church, Columbia, to Mrs. J. T. Sox in memory of her husband. Honorary Life Memberships were given by the state Brotherhood to J. W. Ballentine, treasurer, and Fred Lott, secretary. A certificate of merit was presented to R. Hoy Caughman, vice-president and chairman of the evangelism program during the past year.

—W. Archie Dodgen

●

Brotherhood of St. Peter's Kitchener, Ontario, Canada

"Our spiritual powers have not kept pace with vast physical forces now placed in man's hands," Dr. William Stackel, Rochester, N.Y., told the fellowship dinner of St. Peter's Brotherhood, Kitchener, Ontario, Canada, on Nov. 16.

Dr. Stackel, outstanding "layman of the year" and president of the Security Trust Co., Rochester, said there "can be but one answer to the question: religion must play a larger part in our personal lives and through us to our nation and the world."

Personal evangelism was seen as the answer — a task the Brotherhood can undertake. Dr. Stackel warned that before such a program could be a success there must be "a deepening of our own spiritual lives."

The speaker was introduced by the Rev. A. W. Lotz, pastor of the church. Over 200 attended the meeting, under

Outstanding Layman

Dr. William H. Stackel, Rochester, N.Y., th "layman of the year," speaking at the fe lowship dinner of St. Peter's Brotherhoo Kitchener, Ontario, Canada.

the chairmanship of William Hopp president.

Greetings were brought by Dr. Joh Reble, Kitchener, president of th Canada Synod, and Ernest Clark Brantford, president of the synodic Brotherhood. The invocation wa given by Dr. C. H. Little, Waterloo.

During the dinner, music was pr vided by Miss Marion Oswald, Er Mesch and Michael Slauenwhite. Th Rev. Ottamar Pello, Toronto, sar two numbers, accompanied by Mr Meda Gunn.

●

President Wohlsen Speaks At AFL Brotherhood Convention

Urging Lutheran men of the natio not to send their children to any co lege until they have ascertained if

free of "subversive" teachers, LCA Brotherhood President Ralph Wohlsen addressed the 13th biennial convention of the American Federation of Brotherhoods in Minneapolis early in November.

Mr. Wohlsen read the names of several professors at some of America's best known universities, and claimed they were cited by the Communist party at its last national convention for service to the cause of peace as directed by Stalin." He said that the advocates of communism also are to be found in many smaller schools and even in some religious schools."

The overwhelming majority of America's educators, Mr. Wohlsen reported, are "truly patriotic and desirous of serving America by building our young men and women into God-fearing citizens. But there definitely is a strong, aggressive and growing minority among our educators who are committed to the Communist cause and who serve repeatedly in Communist front organizations."

To counteract their influence, he urged Lutheran men to participate in PTA's, serve on local school boards, visit Lutheran colleges wherever possible and talk to staffs and students.

The federation re-elected all its officers, including its president, Adolph . Hanson, Chicago. Other officers are Grover H. Erdmier, Freeport, Ill., vice-president; Eldon A. Muir, Jamestown, N.D., secretary, and William J. on Stocken, Minneapolis, treasurer.

The federation unanimously approved a resolution asking President Truman to recall the nomination of Mark Clark as ambassador to the Vatican.

●

Meeting at Buck Hill Falls, Pa.

In conjunction with meetings of ULCA boards at The Inn, Buck Hill Falls, Pa., Dec. 5-7, the ULCA Brotherhood executive committee met on Dec. 6 at 1:30 p.m. Here are a few of the highlights of that meeting:

It was decided to hold the next convention of the ULCA Brotherhood at Luther Place Memorial Church, Washington, D.C., Sept. 20-21, 1952.

Treasurer reported balances in all Brotherhood accounts.

Plans were discussed for promoting the church's 1952 emphasis on the "Bible in Daily Living."

●

Minneapolis Evangelism Conference

Something will happen in Minneapolis on January 23-27 that has never happened before. Thousands of Lutheran laymen and pastors from dozens of states and provinces will gather for five days to think on their privilege in evangelism.

All eight bodies of the National Lutheran Council are sponsoring this Lutheran Evangelism Conference, whose chairman is the Rev. E. C. Reinertson (ELC), and secretary is the Rev. Royal E. Lesher (ULCA).

Keynote speaker on Wednesday evening at 9 o'clock will be ULCA Secretary F. Eppling Reinartz, and the final message will be broadcast from the Minneapolis Armory by ULCA President Franklin Clark Fry on Sunday evening. Dozens of other speakers and leaders include a gover-

nor, Northwest Synod pastors, president of the Iowa Synod, and from the east will come Dr. Ralph Loew and Pastor Oscar Carlson.

Choirs and bands of several midwestern Lutheran colleges will share in the evening mass meetings, along with group singing and preaching.

ULCA Brotherhood President Ralph J. Wohlsen is planning to attend, and he expresses the hope that hundreds of ULCA laymen will find it possible to share in this week of inspiration, prayer, study and discussion. This, he notes, is a pioneer project in an all-Lutheran approach to the entire task of the church and is worthy of our best efforts.

—Clifton M. Weihe

(Editor's note: Pastors Clifton M. Weihe and Peter J. Dexnis are spending January in Minneapolis to promote this work with Pastor George McCreary.)

Washington, D.C.

A mood of sadness marked the presentation of an Honorary Life Membership to Chaplain (Lt-Cdr) Elmer E. Bosserman, ChC USN, by the Brotherhood of Atonement Lutheran Church, Washington, D.C. At the 11 a.m. service, in which Pastor Bosserman officiated, Martin A. McGrory, secretary and an officer of Atonement Brotherhood, presented the award to him for his fine work in substituting in a vacant pulpit.

This service was the final one under the name Atonement, and the presentation was the final act of Atonement Brotherhood, and the final act of Mr. McGrory as an officer of th Brotherhood, which he has served various ways for 20 years.

The Brotherhood of Atonement w join the Brotherhood of St. Stephe under a new by-law. The merger w not only bring two strong congreg tions together but two Brotherhoo that are well known for their lead ship and loyalty to the work of t church.

Danville, Pa., Conference

The Honorable Judge James Henninger, Allentown, Pa., was t speaker at the evening session of t 21st anniversary of the Brotherho of the Danville Conference, in Trini Church, Danville, Pa., on Oct. 2 Newly elected officers for next ye are: President Raymond E. Wagn Shamokin; First Vice-President Me rill Underkoffer, Sunbury; Seco Vice-President Robert Kistler, Ca wissa; Secretary S. F. Rarig, Cataw sa, and Treasurer Alva Zerby, Dalm tia.

Chaplain Who Praised Men Facing Enemy Mines Killed — By Enemy Mine

Sometimes even official governme mail contains an element of dram On Oct. 15, the office of the Chief Army Chaplains in the Pentagon r ceived a communication called "Dia Notes From the Chaplain" fr Chaplain Wendell F. Byrd, servi with the 13th Engineer Combat Batt ion in Korea.

"The more I see of the rest of t world, the more precious becomes r own beloved country. We have a gr

ation; one which God has blessed. I ee some rugged times ahead of us ut we will meet these rugged experi- nces with strength and righteousness . . When I think of our freedom of peech, press and worship and of the ost of educated people who are orking to keep men free, my faith is ncreased . . .

" . . . To me there is something fas- inating about the courage of men ho can go out through mines facing nemy fire on dangerous missions and aids, then come back to their tents or oxholes and stomach a good meal in cheerful mood . . ."

On Nov. 19, the office of the Chief f Chaplains was notified of the death f Chaplain Byrd. He was reported Killed in Action by an enemy mine.

●

Snapshots

A BEQUEST of $1,000,000 left to Augustana College, Rock Island, Ill., believed to be one of the largest gifts ever received by a Lutheran school in the United States, was the gift of the late Frank A. Larson, retired owner and publisher of the *Swedish American Tribune* of Chicago, who died on Nov. 28 at the age of 79.

THE REV. Arthur Herbert, president of the Lutheran Memorial Hospital Association of Newark, who suggested the design for the Cuban commemorative postage stamp honoring Nurse Clara Maass on the 50th anniversary of her death, was awarded the Order of Finlay, the highest scientific award made by Cuba.

SWIMMING IN the Atlantic Ocean on the first Sunday in November, Robert Stuls, 59-year-old displaced person, who considers himself a four-season swimmer and who was resettled here by the Lutheran Resettlement Service, got into trouble in rough water and was rescued by angler Elbert Sprecher of Brooklyn, who hooked Stuls with a bull's-eye cast and drew him ashore.

EARLY REPORTS on the Thanksgiving Clothing Appeal conducted by Lutheran World Relief indicate a fine response, it was said by Bernard A. Confer, administrative secretary of the agency.

CONGRESS THIS month is expected to take early and favorable action on bills to admit to the United States the Balts who came to this country in open boats during the past six years.

ROMAN CATHOLIC nuns in China offered prayers for the Rev. Felix Paulsen, German Lutheran missionary, when it appeared that he was to be executed by the Chinese Communists, but the death sentence was not carried out.

Subversive

An old man applying for a state pension was asked by the social worker if he had ever belonged to the Communist party or any other party which planned to overthrow the government.

"Yes, ma'am, I have," answered he.

Amazed, the social worker asked him which one.

"The Republican party," came the reply.

Honorary Life Membership

by PHARES G. BEER

ONE HUNDRED AND TWO charter Honorary Life Memberships have been issued to members in 16 synods. All *charter* Honorary Life Memberships must be in the hands of the treasurer or the Honorary Life Membership secretary of the Brotherhood of the United Lutheran Church in America by May 1.

Since some of the synodical and conference Life Membership secretaries have asked for a complete list of the Honorary Life Members in their conference or synod, we are giving a complete list of the Honorary Life Memberships issued up until this time. If there are any omissions or any errors in the synodical affiliations or spelling of names, such corrections will be greatly appreciated if submitted to the chairman of the committee.

Central Pennsylvania Synod
Harry A. Fritsch
Charles B. Dussinger
Clarence E. Arnold, D.D.
Edward J. Latz

Georgia-Alabama Synod
J. H. Zeagler

Maryland Synod
Fred W. Konemann (Two)
L. Ralph Tabor, D.D.
Merwyn C. Fuss
John L. Shaw
Ernest R. McCauley, D.D.
Rev. Frederick J. Eckert
V. Kemp Wilkes
J. Frank Fife, D.D.
Jacob R. J. Wink
Robert O. Hamer
Christian Will
Alfred J. Rasch
William H. Poole
Elmer E. Bosserman
Werner F. Gerlach

Midwest Synod
Rev. William H. Goede
George Wehling
George Boettcher
William H. Bunker
August Brei

Nebraska Synod
William F. Kedde
Mrs. Johanna M. Kedde
O. L. Sturtevant

New York Synod
Ralph J. Wohlsen
Edward G. Wilson
Fred Hartwig
John Tiedmann
Arnold F. Keller, D.D.
Rev. John E. Magalee

North Carolina Synod
S. A. Mauney
Mrs. S. A. Mauney
Aubrey Mauney
Jack Fisher
M. O. Wyrick
Bismarck Capps
Jesse L. Beaver
Rev. W. Leo Smith
Carl Cross
W. O. Petrea
Luther A. Thomas, D.D.
C. A. Weant
Rev. William G. Boggs
George O. Hess
Harry E. Isenhour
H. L. Arndt

Illinois Synod
Frank M. Hughes

Iowa Synod
Arthur M. Butler
Harry Morgan
Arthur Wulfsberg

Kansas Synod
Rev. Calvin J. Naugle

Ohio Synod
Paul E. Williams
Rev. Elmer A. Lehman

Pennsylvania Ministerium
Warren M. Koons
Robert Winters
Floyd L. Eichner, D.D.
Rev. Merwyn L. Shelly
Mrs. Oscar C. Schmidt
William D. Haring

Ellwood G. Ginther
Earle W. Bader
Rev. Clifton M. Weihe
John J. Dersch
Jacob B. Kreider
Rev. Howard H. Krauss
Mrs. Phares G. Beer
A. Clarence Kramer
William N. Weikel
Robert M. Deily
Edward Shotzberger

ttsburgh Synod

Virgil S. Fackler
Walter J. Long
Rev. Andrew Schilling
Paul S. Fackler
Rev. Walter C. Koehler
John C. Davis
Rev. Luther E. Fackler
Clyde L. McFadden
Robert J. Moreland

uth Carolina Synod

Edgar W. Rugheimer
Rev. J. A. Keisler, Jr.
Ambrose M. Wingard
Rev. Virgil A. Cameron
Jesse W. Wessinger
Pierce Shealy
Bernard Troutman
J. W. Ballentine
Fred D. Lott
Rev. Fred E. Dufford
John J. Long

xas Synod

E. C. Huegele

Please do not be too discouraged if our name is not included in the bove list, for there are six other indiiduals, including two from two aditional synods, for whom Honorary ife Memberships have been taken ut, but whose names we have been sked not to publish at this time.

Official Notice

The 1950 Cedar Rapids convention approved the following recommendation:

That the executive committee of the Brotherhood of the ULCA should be requested and authorized to take all necessary steps and make all resulting recommendations to the next convention to clarify the meaning of the word "members" in regard to the active synodical brotherhoods and the right to appoint delegates at large, according to Section IV—Delegates—Item 1, sentence 1, of the By-Laws.

After carefully considering this matter, the executive committee of the ULCA Brotherhood at their annual meeting on July 14, 1951, unanimously approved the following:

That the word "members" appearing in Section 4—Delegates—Item 1, sentence 1, of the ULCA Brotherhood By-Laws be interpreted to mean "dues-paying members of chartered congregational brotherhoods" in computing the number of delegates at large from synodical brotherhoods to the biennial convention of the ULCA Brotherhood.

We are sharing this information with you at this early date so your synodical brotherhood officers may be duly informed of the executive committee's interpretation of the ULCA Brotherhood Constitution and By-Laws when you are selecting your delegates at large for the 1952 biennial convention of the ULCA Brotherhood.

Here's Logic

When you have a toothache, you go to your dentist. When you have a pain, you go to your doctor. When you need a pair of shoes, you go to a shoestore. When you have any important affair, you upset your routine and go to your banker, lawyer, notary, government office, or the principal of your children's school.

But . . . when you have something wrong with your soul, you stop going to church, stay at home full of bitterness, and wait for the pastor to call on you. When he arrives, you heap reproaches upon him.

Is it normal? Your pastor has office hours and a telephone. What are you waiting for?

—La Vie Protestante

Boy Scouts

by GEORGE A. EICHLER

"Forward on Liberty's Team"

"FORWARD ON LIBERTY'S TEAM" is the new three-year program of the Bo Scouts of America. Here is a grand opportunity to start the new year righ In its operating guide book, the Boy Scouts of America says that it will our high purpose during these three years to do all in our power to mak "The Boy — Our Movement — Our Nation — Physically Strong, Mentall Awake and Morally Straight."

The Boy

Forward in Personal Fitness
Forward in Skills for Living
Forward in the Faith of His Fathers

Our Movement

Forward in its Community Foundations
Forward in its Adventuresome Program
Forward in its Devoted Leadership

Our Nation

Forward in Conservation of Human and Natural Resources
Forward in Alert and Active Citizenship
Forward in Spiritual Ideals

This is scouting's opportunity to make democracy work. The nations of th world now stand at a crossroad. One turning leads to the freedom for whic our country stands. The influence and example of the free peoples of the wor may well decide the destiny of humanity.

The Boy Scouts of America is in a position to tip the scales in the directio of liberty. We deal with youth in its formative time of life. We represent th ideals of democracy translated into daily living.

Get in touch with your local council for details on this new three-ye "Forward on Liberty's Team" program and then promptly go to work o "Liberty's Team." Start the new year right.

A Work of Art

My old teacher at Harvard, George Herbert Palmer, used to say, "The most consummate beautiful thing in the universe is the rightly fashioned life of a good person." That kind of l is not an accident. It is a highly creative work of art. Plato, who opened up almost eve major problem of life, always insisted that a person's life must, first of all, be a beauti creation.

—Rufus M. Jones,
in *New Eyes For Invisibles*

ducation For Living

EARL S. RUDISILL

How Do We Learn?

ALL LIVING things can learn — to a eater or less extent. One-celled ani- ils, like the amoeba and parame- m, whose microscopic mass is not vided into nervous and bodily tis- e, can learn a little, because the ole structure acts somewhat like rvous tissue in responding to an ob- t which touches it. But no other eature is so richly endowed as man nen it comes to the amount of im- ovement which can take place — it almost limitless. These powers nge all the way from the simplest oughts, words, and acts to attain- ent of the most complex and elabo- te patterns of response. Such anges can take place all through fe, though in the later stages the rocess slows down somewhat.

The Learning Process

Human beings can learn because ey have a nervous system, and that ery complicated organization can be timulated (by light, heat, sound, tc.), convey an impulse, be changed, nd retain impressions. In order that earning may occur an impulse must e set up by contact with the outside world, be carried to the brain, create r modify connections, and call forth response (such as action, speech, or hought). For some kinds of learning, uch as memorization or skill-form- ing, repetition is needed — repetition with the intent of learning.

The process is just about the same whether we are learning Bible history, ways of politeness, useful skills, a sense of worship, or family loyalty. Something is always presented to the senses, an impulse is carried to the brain, and there is some kind of response. Capacity for learning varies a great deal from person to person. Whether people are trying to learn skills, a historical outline, higher mathematics, music appreciation, a critical attitude, or social finesse, for some persons one, some, or all of these will be difficult, whereas for others the opposite will be the case. Each of us is different from all others.

Types of Learning

One may learn by trial and error — making various attempts until he hits upon the right thing, like a child taking a first step or finding a switch to turn on a light. One may learn by association, as a child says "baby" when he thinks of his doll. This kind of learning is varied when one is able to make a new response to the old kind of stimulation; a little child who cried at the sight of a certain person learns to smile in the same situation.

One may learn by *insight.* Some word, phrase, or act has puzzled him; he has tried to find a solution; then suddenly it flashes upon his mind. *Selective reasoning* is another way of learning — one figures out the meaning of a sentence by looking up one or more words in the dictionary, or

clears up a Bible problem by studying the map of Palestine.

Memorizing is another kind of learning, which requires active repetition. It is easier for some persons than for others. The values of repetition are not to be taken for granted or carelessly brushed aside. Memorization is valuable for certain purposes, and worthless for others. In religious education the matter has been handled carelessly, with a kind of general sumption that memorization is g for something —— an attitude wh has come down from the past with much critical examination.

The various kinds of learning ou to be used intelligently — adapted uses which will really yield wor while results. Adults can use them better advantage than can children young people. Let's use them.

Message From Headquarters

by EARLE W. BADER

The 1952 Brotherhood loyalty months challenge our laymen to engage in significant spiritual tasks.

THE FIRST 60 days of 1952 will have a special significance for all of our congregational Brotherhoods.

This is the time when we customarily put forth a special effort to extend the influence of the Brotherhood by the establishment of new congregational units in churches which do not enjoy the blessings of organized men's work. However, this year we suggest that our laymen emphasize the spiritual values that will help them to become more efficient witnesses for Christ in their daily lives and vocations.

The theme for the 1952 topics is "Responsible Christian Men." This series of topics challenges our laymen to live their lives to the glory of Jesus Christ. The January topic, "The Christian and His Vocation," reminds us that every Christian receives a c from God, not merely the preacher full-time servants of the church. are heirs of all the promises of G and co-laborers with Jesus Christ a our Christian vocation must not confused with our own daily work, which we sometimes refer as our occ pation.

"The Bible in Daily Living" w be our church-wide emphasis for t ensuing year. Our Brotherhood me bers can very well include the fami altar and the reclaiming of lapse members in their emphasis on the B ble in the home. To this end I wou suggest the following spiritual goal

1. *Witness For Christ*—Then live Christian life.

2. *Win Others*—Then train them t become evangelists.

3. *Bring Back the Lapsed Membe* —Then give them something impo tant to accomplish in the church.

. *Read Your Bible Regularly*—
n pray without ceasing.
. *Put God First*—Then practice
vardship by giving of your means
carry out his work.

Brotherhood loyalty months will
essarily include some material
ils. They should include:
1. Prompt payment of your 1952
mbership dues.
2. A 20 per cent gain in the mem-
ship of your organization.
3. A 20 per cent increase in *Luther-
Men* subscriptions.

1952 Dues Statements

This is a friendly reminder that the
tements for your 1952 membership
es were mailed to all of our con-
gational Brotherhoods at an earlier
te than heretofore. Your Brother-
od has undoubtedly remitted its
yment by this time, for which we
ttend our thanks. If your Brother-
od has overlooked this matter, we
ge you to act now.

Statements for dues are sometimes
ailed to old officers, and if for any
ason you have not received your
952 statement, kindly notify your
nodical treasurer, whose name ap-
ears below:

California Synod—G. J. Grieve, 593 The
lameda, Berkeley 7, California

Canada Synod—Howard Herter, 18 Ezra
venue, Waterloo, Ont., Canada

Central Pennsylvania Synod—Irwin L. Bort-
er, 527 S. 16th St., Harrisburg, Penna.

Florida Synod—Fred G. Hoegner, 1721 Or-
ndo Circle North, Jacksonville, Florida

Georgia-Alabama Synod—J. Hardy Corn-
ell, Smithville, Georgia

Illinois Synod—William A. Reindl, 7665
indbergh Dr., Richmond Hgts. 17, Missouri

Indiana Synod—Victor Schneider, 3846
uckle Ave., Indianapolis, Indiana

Iowa Synod—Lloyd K. Phillips, 1222 Park
Ave., Des Moines 15, Iowa

Kansas Synod—Frank Wilson, 605 Elm St.,
Peabody, Kansas

Kentucky-Tennessee Synod—Charles M. Tan-
ner, Florence, Kentucky

Maryland Synod—John L. Shaw, R.D. 4,
Frederick, Maryland

Michigan Synod—A. R. Houck, 23331 Cleve-
land Ave., Dearborn, Michigan

Midwest Synod—Arthur Denker, Papillion,
Nebraska

Nebraska Synod—Eldon Johnson, Daven-
port, Nebraska

New York Synod—Clarence K. Fenske, 20
Murray Street, Oswego, New York

North Carolina Synod—Guy M. Beaver, 266
N. Union Street, Concord, N. C.

Northwest Synod—Henry A. Bergerson, 5601
Chowen Ave., South, Minneapolis, Eding,Minn.

Pacific Synod—Peter J. Olson, 540 N. 15th
St., Salem, Oregon

Ministerium of Pennsylvania

(Allentown Conference)—Walter R. Kuhns,
2200 Easton Ave., Bethlehem, Penna.

(Danville Conference)—Alva M. Zerbe, R.D.
1, Dalmatia, Penna.

(German Conference)—Warren S. Kramer,
P.O. Box 205, Lansdale, Penna.

(Lancaster Conference)—C. W. Luttenberger,
19 Green St., Lancaster, Penna.

(Norristown Conference)—Herman Moyer,
Silverdale, Penna.

(Philadelphia Conference)—William D. Har-
ing, 5211 N. Front St., Philadelphia 20, Penna.

(Pottsville Conference)—Ralph E. Werley,
236 N. Lehigh St., Tamaqua, Penna.

(Reading Conference)—George L. Schmehl,
1325 N. 11th St., Reading, Penna.

(Wilkes-Barre Conference)—Paul Redline,
151 E. Hazard St., Summit Hill, Penna.

Pittsburgh Synod—Clarence J. Conrad, Sr.,
361 Virginia Ave., Rochester, Penna.

Rocky Mountain Synod—H. N. Still, 2005 N.
La-Veta Drive, Albuquerque, New Mexico

South Carolina Synod—J. W. Ballentine,
Route 2, Columbia, S.C.

Texas Synod—E. B. Bugh, 306 East Tidwell
Road, Houston 9, Texas

Virginia Synod—E. R. Miley, Jr., Toms
Brook, Virginia

West Virginia—Fred Becker, c/o Beckers
Manufacturing Co., Mannington, West Virgin-
ia

Brotherhoods and Bible classes lo-
cated in other synods of the church,
who do not receive their 1952 dues
statements promptly, should write to
Brotherhood Headquarters, Market
and New Streets, Bethlehem, Penna.

Brotherhood in Action

by CHARLES F. BROBST

Men Must Know

I. The Reality of Christ

CHRIST IS a fact. Church members, the men of the Brotherhood, must build their lives upon this imperative. What a man's life shall become, and what it shall accomplish, is determined by what he thinks of Christ. A man's Christianity is what Christ is to him.

Christ is always trying to have men know him. He called his disciples that he might reveal himself to them. When they discovered that he was the Messiah, their lives were transformed. When Peter stated the fact that Christ was the Messiah, Jesus replied that on this rock he would build his Church and the powers of evil would not prevail against it.

The fact of Christ rests on secure historical grounds. About no other person has there been so much investigation. There is much more evidence for accepting the fact of Christ than for any other person who lived near the beginning of the Christian era. No other person before the age of printing has been described by so many people who knew Him well.

There were eight men who wrote of the life of Jesus. Each one was th oughly familiar with the facts of life. We have more reason for beli ing Christ lived than we have for a of his contemporaries.

The fact of Christ rests on the s ground of Christian experience. M lions of people have known him transformed lives. Through believi in him they have become reborn m

Men must face the fact of Chr more seriously. Their contacts w him are too infrequent and too sup ficial. They do not give him a chan to transform their lives. Other matt must not dominate their interests a crowd him out. Christians need demonstrate what Christ can do. No Christians and lukewarm Christia are dependent on such demonstratio

Men of the Brotherhood, learn t fact of the reality of Christ! By ste ping on this first rung you can th climb to the height of successi Christian living and kingdom buil ing. By taking the lead others will f low. They will help the causes you t to promote — that includes the Brot erhood in your congregation. L others see that Christ is real to y and he will become real to others.

Magnificent Logic

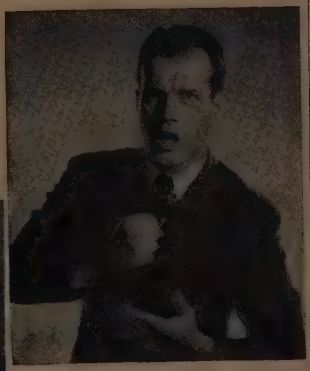
Two small girls were playing one afternoon in the park.

"I wonder what time it is," said one of them.

"Well, it can't be four o'clock yet," replied the other, "because my mother said I was to be home at four, and I'm not."

Whom Are You Refusing

when You Say "No" to Life Insurance?



Saying "NO" doesn't eliminate the need for life insurance. You simply put off the time when the problem *must* be met . . . either by you *alone* in your later years, or by your family *alone* if you are not there to provide for them.

MAIL THIS TODAY

If I save $.....a week, how much monthly income can I provide for my family? How much monthly income will I have at age 65?

Name.....Age.....

Address.....

City.....State.....

This is YOUR Life Insurance Society

LUTHERAN BROTHERHOOD

Legal Reserve Life Insurance for Lutherans

Carl F. Granrud, *President*

608 Second Avenue South **Minneapolis 2, Minn.**

The Editor's Page

Personal Responsibility

At the beginning of a new year it is good to ask a few questions.

Have I done everything I ought to have done in the past year? Have I done everything I personally could do to bring the Lutheran World Action appeal to a successful conclusion? Have I done everything I personally could do for CHEY? Have I adequately supported the general benevolence work of the church? Have I done some personal evangelizing? Have I registered my personal protest against the appointment of an ambassador to the Vatican?

If not, this new year affords you a new opportunity to start out anew. But the new year will relieve nobody from new "oughts" or from obligations similar to those of last year.

Appeals came to you in the past; they'll come again this year. Lutheran World Action. Evangelism. Foreign Missions. And many other obligations that you should take seriously, personally.

Let us resolve to have a keener sense of personal responsibility.

Our church is not a system with a hierarchy, in which the merits of those at the top compensate for the demerits of those at the lower levels who neglect to do their full duty. In our church there are no favorites in God's sight. Each individual is personally responsible for himself in the sight of God. In democracy everybody bears an equal burden and responsibility for government — theoretically least — and in our church the doi of the Lord's work is everybody's ta

In actual practice, however, in c church there are those who, by re son of positions of leadership, mu go ahead and make decisions and g things done for those who are not positions to exercise the same kind leadership; otherwise little would accomplished. And we delegate o leaders to do this work for us. But should not feel, therefore, that this a tion by the few leaders will crea merit for those who want to assur no personal responsibility for th work of the Lord.

Nobody is saved by the faith others. In the day of judgment Go will not ask a man what the faith his pastor was, or of the president his synod, or of the president of h Brotherhood. God will not look ove the church's statistics and conclud that since St. John's congregation a ways reached all its goals and quota therefore all its members automatica ly deserve to hear these words, "We done, thou good and faithful servant.

Let us have a keener sense of pe sonal responsibility. There is a jo for every individual Christian to do If everybody does his part in this new year, a wonderful chapter will b written in the history of our Luthera Church.

— Joseph B. Moh

Do You Know That:

A Lutheran was the first speaker of th House of Representatives?

The OPEN DOOR TO A PROFITABLE CAREER FOR Lutherans

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- LIBERAL SERVICE FEES
- LIBERAL RENEWAL [illegible]
- FULL SOCIAL SECURITY BENEFITS

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LUTHERAN MUTUAL is an old line Company, founded in 1879, issuing a complete line of participating policies to Lutherans ranging from birth to age 65. It offers splendid opportunities to aggressive men and women anxious to improve their earnings and financial future.

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Send me complete details about your AGENCY CONTRACT

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OLD LINE LIFE INSURANCE FOR LUTHERANS

The Christian and His Responsibility

by CLARENCE C. STOUGHTON

DR. CLARENCE C. STOUGHTON

Author

Clarence C. Stoughton is the first lay president of Wittenberg College, Springfield, Ohio. He is recognized throughout the whole Christian church as a consecrated leader who is spending himself freely to advance the kingdom of God.

Among the important positions formerly or currently held by Dr. Stoughton are: president of Wagner College, 1935-1945; stewardship secretary and executive director of the Laymen's Movement, United Lutheran Church, 1945-1949; first layman to deliver the annual Knubel-Miller Foundation Lectures, 1946; primary delegate to the World Council of Churches in Amsterdam, 1948; member of the United Lutheran Church's Commission to the National Council of Churches of Christ in America; chairman of the Board of Managers of the Protestant World Publishing Company; chairman of the Commission on Evangelism and Stewardship, Lutheran World Federation,

WE LAYMEN scare easily. Let a one say "theology" to us and imm diately we become frightened into lence. We want nothing to do w theology, nothing at all! That's the boys who take a post-gradu course in our seminaries; leave it them. Some say they drop it, too, l hot potatoes, after they hit real li and there's considerable evidence prove the point.

But all this still doesn't prove th there is anything wrong with theolo Theology deals with God, and ma yearning for him, and his love for It deals with forgiveness and gra and what I must do for God if I a really thankful to him. Those thin

member of the executive committee of Lutheran Layman's Movement, United Luth an Church; chairman of the Finance Comm tee of the Parish and Church School Boa United Lutheran Church; and chairman of Joint Department of Stewardship, Natio Council of Churches of Christ in United Sta of America.

Dr. Stoughton holds earned and honora degrees from the University of Rochester, C lumbia University, Gettysburg, Muhlenbe and Wagner colleges. He is the author several study books for laymen and you people. He is now the popular president Wittenberg College. To thousands of frien in America and abroad he is affectionate known as "Prof."

Editorial Committee

Arthur H. Getz, chairman; Charles E. Joh son, C. Oscar Leonardson, Carl E. Schock, M. Brock. Topics prepared under auspices the American Federation of Lutheran Brothe hoods.

y Christian wants to know. Why, , are we so afraid of theology? ne reason is our fear and suspi- of words, particularly those that long and that we may not be too about. Take, for example, the two Brotherhood topics for this r. The first was "The Christian and Vocation," and the second, "The istian and His Responsibility." y become much more interesting if translate them into their simpler glish meaning: "God calls" and an answers." Nothing there that d frighten any of us, and yet both l with two of the most fundamental ths of our Christian faith. Both are p theological truths.

God Calls, Man Answers

Responsibility, in its very simplest aning, has to do with the way man swers a person or a certain set of facts. It is response, responding. And that's all it means here: the way I answer God's steady call upon my life. God never ceases to call me, day in and day out — that's what we mean by the Christian vocation. But that call has no meaning in my life until I listen to it until I respond, until I answer with the total giving of myself to God. The responsibility of the Christian, then, is to answer God, to obey him, wholeheartedly, completely. unreservedly. It is the unconditional surrender of my life to him in complete obedience and trust.

All this is easier said than done. It is what we so often do not do. For our sin is that we run away from God instead of coming to him. We turn our backs upon him. We are like a youth, irritated and angered, leaving his home. At the door stands his mother calling to him again and again. But the youth stalks on, not once turning about, refusing to listen, refusing to answer. He separates himself from love. So man, in much of his relationship with God, stubbornly refuses to hear God's call, and in his rebellion makes no answer at all.

A Voluntary Answer

The essence of the whole matter is this, of course: that I must turn and answer voluntarily. God will not force me to hear him, and no man can. All God does is to pour out his love for me lavishly, and call me to look upon that love. Even in my rebellion his voice continues to call: "Come unto me, all who labor and are heavy laden, and I will give you rest." I must answer. No man can do it for me.

Aims

. To show that Christian responsibility re- s from the Christian vocation, the Christian

. To discover that the Christian response ıl be voluntary, and must find expression deeds, not mere words.

. To find the areas in which Christian re- nsibility expresses itself.

. To lead members of the Brotherhood, in- idually and collectively, to assume their ristian responsibility.

Worship

mn: "Blest Spirit, One with God Above"
— No. 148 C.S.B., or No. 107 P.S.H.
ripture: Romans 12:1-8
e Prayer
ecial Music
mn: "May We Thy Precepts, Lord, Fulfill"
— No. 269 C.S.B., or No. 281 P.S.H.
pic
mn: "May the Grace of Christ Our Saviour"
— No. 436 C.S.B., or No. 319 P.S.H.
ıyer, including the Lord's Prayer
nediction
llowship and Refreshments

Until I do God does not enter my life.

Faith and Responsibility

There is no faith, therefore, without responsibility, without my answer to God's call. We may say what we please, our words will be totally unconvincing until we turn our faces to him and give our lives in complete obedience and trust. For that, finally, is what faith is: God calling me, his child, created by him, and bought back from rebellion through love on a cross—God forever calling me, until I turn my life completely about, and looking at him, cry out: "My Lord and my God!"

Faith, therefore, is a continuing and continuous act, an event. Some theologians, notably Dr. Emil Brunner, define it as the divine-human event. And others, following Soren Kierkegaard, point out that man's existence has its whole focus upon the moment when he stands before the call of God and abandoning himself completely to him, answers it with his whole life. This is response, this is Christian responsibility.

Deeds

All this implies that my answer to God is not a matter of mere words. It must translate itself into deeds.

"Not enough Christians live their faith," John Baillie of Scotland said to us at the World Council meeting in Amsterdam. "They have been content to protest their belief when they ought to have exemplified it. They have argued for the truth of their faith when they ought to have been living witnesses to it."

"Not every one who says to me, 'Lord, Lord,' shall enter into the kidom of heaven," said Jesus, "but who does the will of my father whc in heaven."

The Gospel is full of this fact. Christian experience is never co plete either for me or for God unti not only hear his call but *listen* to There is a real difference betwe hearing and listening, as an old an dote points out. One friend challeng another on just this point.

"Sure, there's a difference," sa the one. "I hear my wife when s calls me in the morning, but if I tened to her I'd be down getti breakfast instead of turning over another sleep."

Answering God with words inste of deeds is not an answer at all. are to *listen* to him. Most montl topics for the remainder of this ye will be stressing that point, and in cating a way in which the Christi may directly or indirectly *do* son thing in response to God's call up his life. We must be responsil Christians.

Man Answers Through the Chur

A large share of our response the call of the Lord will be throu the church. That's as it should be. F the church, whether conceived terms of the local congregation, t synod, the national body, or Luther World Federation, is in itself an a swer to the Gospel. When the Luth an World Federation assembly me in 1952, the theme of that gatheri will be "The Living Word and t Responsible Church." One of the lea ers, the renowned Scandinavian the

an, Prenter, has put the fundatal idea in these words:

The responsibility of the church e answer to the living Word in the fessing of our faith. There is no r responsibility in the church ex- the responsibility over against living Word. In this sense, then, responsibility of the church is this: to hear the Word of God to live it . . . Every activity of the rch, carried on in consciousness of church's responsibility, is an an- to the living Word of God."

Our work in evangelism, therefore, en men travelling up and down highways of the land seek out the churched and the unbelieving to tell m again and again of the redeem- love of the Christ, is not only the swer of the individual Christian, it the answer of the church to the ing Word.

When men and women kneel before altars of the church to be commisned for service in overseas mis-ns, and when other men and wom- put their gifts upon the offering ates so that missionaries may be s sent and schools and hospitals ilt, this is the answer of responsible ristians and the responsible church the call of the Master.

When the church builds her colges and seminaries, where men's nds and spirits grow to new full-ss, where Christian commitment is epened, where men feel the special l to the unique apostleship of the ristian ministry, the church is once ain the responsible church.

In social missions, in stewardship, in evangelism, in missions, in education, the church is answering the living Word. This is her glorious responsibility. "There is no other responsibility in the church except the responsibility over against the living Word."

Man's Answer Outside the Church

The Christian answers God's call through the fellowship of the church, the fellowship which the Holy Ghost has "called, gathered, enlightened, and sanctified." To live God's Word in this beloved community is one of the blessed privileges of the responsible Christian.

But the Christian answers outside the church, too. He answers the Lord in his daily work and play, and those who watch him as he responds are not friendly fellow believers but more often are those who are indifferent to the church or scoff at it. And the way he lives his answer before these men in large measure determines whether one day some of them will hear the call and hear the Gospel seriously. This is where the Christian answers with his whole life, his total living, whether it be in shop or factory, on the farm or in the bank, in school or at the bedside of the sick, caring for the home or watching some intricate machine as it fabricates some article for man's use. Words alone carry little conviction; what counts here is the difference that the living Word has made in every action. No responsibility is heavier than this one for the Christian.

Let each of us ask, for example, how our Christian answer appears to

our family in the home. Does the youth in his teens have his questions answered about the meaningfulness of the Gospel by seeing what it has done for our life — in our giving of ourselves willingly for Him, in our demonstration of humility ,in our forgiving love and patience? Or as we walk out into the beauty of the world — to the white dogwood and redbud, cool grass, great trees, the sun, and the majestic mountain — do our children sense in our wonderment our praise and thanks to God for this, his beauty?

The professor of chemistry, living his life before his students so transparently committed to Christ that no one could mistake his sense of Christian responsibility; the basketball player, full of great silences but likewise radiantly answering God's call, on basketball court, in the classroom, in the dormitory; the judge who in the midst of acrimonious trial scenes shows in his face that God is ruling his life — all these are answering in ways that compel the world to stop, take notice, and perhaps believe. In the lives of such as these the world and the Gospel meet. This is genuine Christian responsibility.

Responsible Brotherhoods

Brotherhoods are at their best, too, when this sense of Christian responsibility penetrates every meeting, every program, every activity. The word "responsibility" ought to be the measuring rod against which we test everything we do within our Brotherhood. For if our coming together is in itself an answer to God's call upon our lives, then much of what we in our meetings will seem just i and useless activity. Some things do, on the other hand, will beco the most important and imperat demands upon our time and resourc For the test, you see, is not whet this or that program pleases men, rather how it answers God's call men to live in their daily lives the vealing and the redeeming Word.

Still Afraid?

All this is theology. Any good r son why we laymen should be afra of it?

For Discussion

1. What is the foundation on whi Christian responsibility rests?

2. Why must Christian responsibi ty be a voluntary response?

3. What is the difference betwe *hearing* God's voice and *listening* God's voice?

4. List and discuss some of the wa in which man can express Christi responsibilty through the church.

5. List and discuss some of the wa in which man expresses Christian sponsibility outside the church.

List the activities of your Broth hood during the past year. Which these activities express Christian sponsibility, and which were idle tivities?

6. How can members of our Bro erhood, individually and collective express Christian responsibility eff tively? (In this connection be sure call for the reports suggested in t assignment for this meeting.)

Suggestions for Action

1. Plan one or two ways in whi

nbers of the Brotherhood will ex-
s their Christian responsibility in
months which lie ahead. (Remem-
that Christian responsibility is a
thy response to the living Word of
1.) The opportunities are number-
: dedication of a son or daughter
ull-time Christian service; gener-
financial support of some Chris-
enterprise; personal service
one of the church's institutions;
hful service in the Sunday school
one of the other organizations of
church; sincere witness bearing to
ow workers in shop, factory, or
ce; ministering to the sick in
rist's name; and so on almost with
end.

2. Examine your Brotherhood pro-
m to discover how vital it has been
m the Christian point of view.
nich activities have been an ex-
ession of Christian responsibility,
d which have been activities which
ght just as well have been spon-
red by some secular group?

My Bible

(Assignment for the March Meeting)

f the question were asked in any group of
ristians, "Which book is most precious to
u?" the answer would be glibly given,
he Bible." But that answer simply is not
e for many people. Indeed the Bible **should**
the most precious book to them, but un-
rtunately it is often a closed book, a neg-
cted book, a forgotten book. They read
vels and perhaps more serious books, they
ad newspapers and magazines, but they fail
read the Bible.

Many adult church members know less
out the Bible today than they knew when
ey were 14 years of age. The reason is that
the intervening years they have ceased to
to Sunday school, they have forgotten
uch of what they learned in catechetical
ass, and they have not read their Bible reg-
arly in their homes. The Bible has become
r them a shamefully neglected book.

The topic for the next Brotherhood meeting will be, "The Christian and His Bible." The purpose of that meeting will be to help all of us to become better acquainted with the Bible and to discover helpful ways in which we may use the Bible.

To arouse interest in the next Brotherhood meeting, appoint a small committee to arrange for a Bible exhibit. Have members of the committee collect as many different kinds of Bibles as possible from members of the congregation and place them on display. The collection should include Bibles in as many different languages as possible, many different versions and translations in English, and Bibles and Testaments that have histories of special interest connected with them (a Bible that was carried throughout a war, the first Bible used in the local congregation, etc.). Let the exhibit be as attractive as possible. Open some of the Bibles to passages that are of special interest. Place signs describing important stories of the Bibles.

After the display has been used at the Brotherhood meeting, share it with other groups in the congregation: the Sunday school, the young people's group, the Women's Missionary Society, and others.

If this plan is carried out effectively it will make a real contribution toward arousing renewed interest in Bible reading and Bible study.

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(*continued from page 5*)

Evangelical church, and as they observe the people who are Evangelicals, they discover how outrageously false has been the propaganda which has been flung at them by certain groups opposing the Evangelical effort. "Why are these Evangelists so prosperous?" asks the propagandist. His answer he gives in the next breath: "It is because the Evangelicals have sold their souls to the devil, and in return, the devil furnishes them with money and goods." In some cases of petty persecution, people have paraded up and down the street in front of an Evangelical church during the time of service, for the purpose of making a noise and disturbing the congregation. In spite of these petty methods of opposition, the work of the Evangelical church still goes on.

Examples of Evangelical Spirit

How does the Evangelical spirit show itself in a Latin American community? In the city of Azul, in Argentina, one of our missionaries organized a little congregation. It was hard work. He started a Sunday school, bought an old Ford car, and proceeded to haul the children to Sunday school. Parents became interested. The church was organized. The members were happy to express their Christian faith in an intelligent kind of worship. They did not like to go to church in a vacant store room, so they determined to build themselves a church. They were all common working people. Their funds were scarce. But the men of the c gregation had their own good ha and their own strong muscles. Ur the leadership of their pastor t built themselves a church and most of the work themselves. T were happy when they could dedi the church which was made by th own hands. It was a small church it was their own.

Outlook For The Future

Such is the work which is going in our Argentina church. Such is spirit of the Evangelical (Protesta faith in the land which marvels at frankness and sincerity of that fa What does the future look like?

We have said above that the chu in Argentina looks to its future an preparing now to condition its you boys and young men to become p tors or active laymen in the futu Besides Argentine men the chu needs some American men and wo en. Pastors with some parish exp ence can be of great value in help to strengthen the walls of the ris church. Younger men from our se naries can add their gifts of sincer and high purpose to the grow church in Argentina.

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A Study of the Family

ove is no Luxury. By Marjory se Bracher. The Muhlenberg s. 120 pages. $1.50.

he terse and vivid manner in h the author portrays "What is pening to the Family?" in the chapter of this little volume, ulates the reader's appetite for t follows. For those who are about et married, for young couples who wondering what is happening to r family life and their children, book offers no involved, technical wers but straight-from-the-shoul- suggestions. It certainly is a start- point for further study of family , and the "Selected Book List" and scussion and Program Helps" at end of the book serve as a guide further private investigation or for series of group discussions in irch parent-teacher groups and ing family groups. The book tells w members of a family can find me for each other," how to guard ainst the "little things that make or break," how to spend the "family income," how the family can best relate itself to the community, and above all, how Christianity can make the family strong.

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